Management perspective in Jain Literature

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1. Basics of Jainism

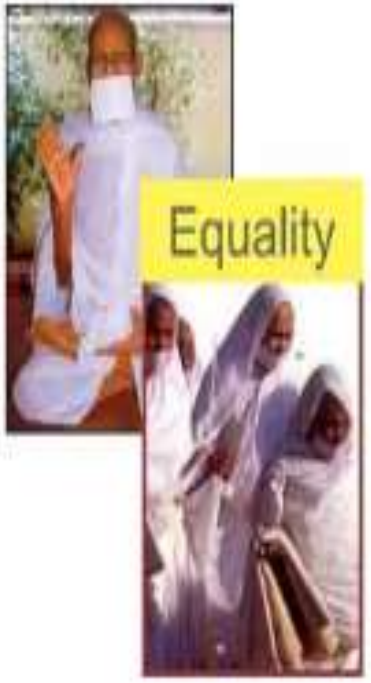
- Jainism is a way of life and one of the oldest religions of the world.
- It believes in a cyclical nature of universe. It discourages superstition and blind faith and encourages free and rational thinking.
- Jainism lays heavy emphasis on non-violence (ahimsa) and discipline.
- According to Jain philosophy, all Tirthankaras were born as human beings but they have attained a state of perfection or enlightenment through meditation and self realization. They are the "Gods" of Jains.
- Jains have always practiced non-violence, vegetarianism, meditation, yoga, and environmentalism.
- Jainism is often described as one of the most peaceful religion.
- The goal of Jainism: the spiritual progress of the individual through a succession of stages until he is able to conquer and renounce dependence on the world and the self.

2. Principles of Jainism

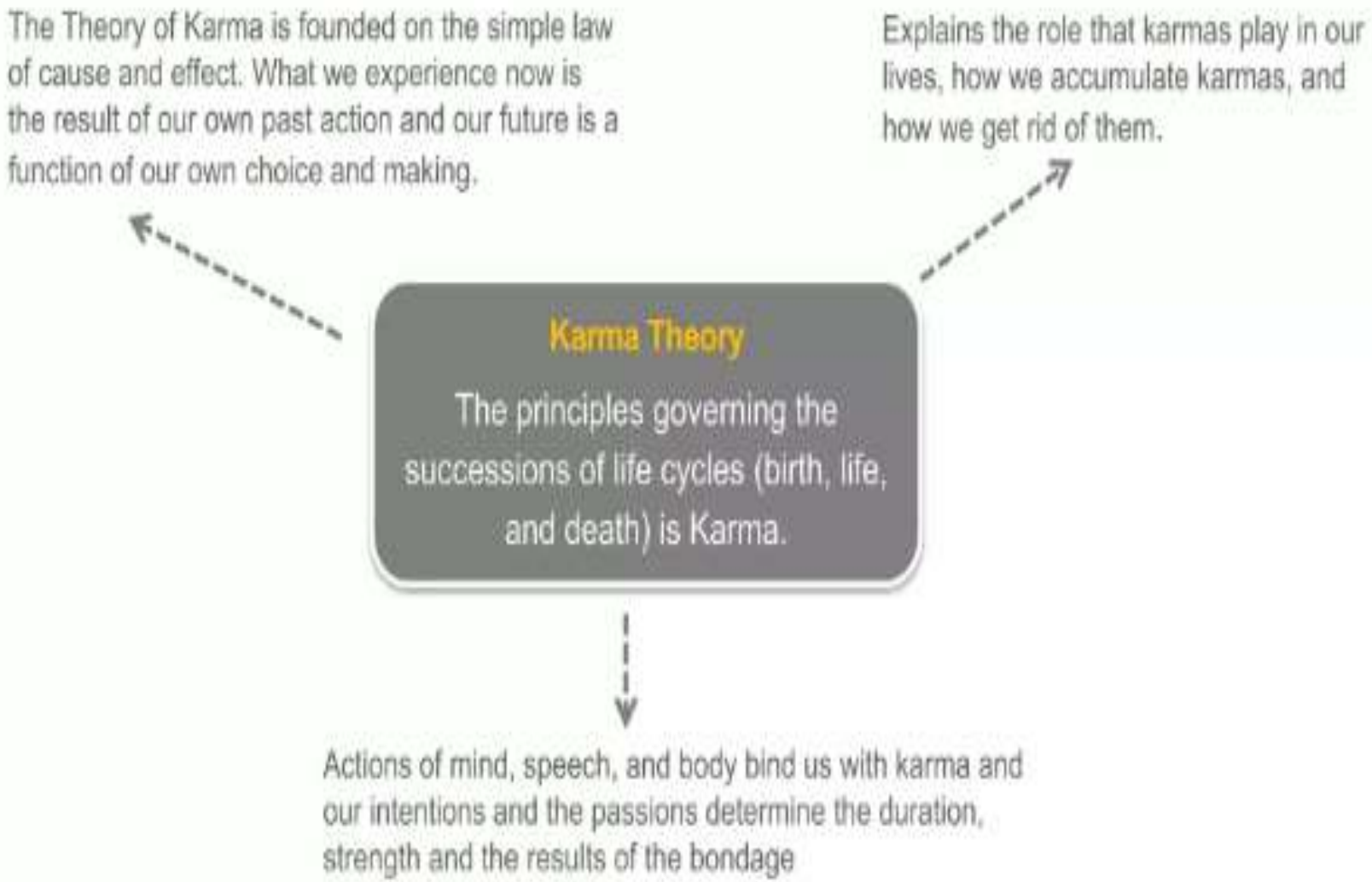
- **Ahimsa/ Non-violence:** is formalized into Jain doctrine as the first and foremost vow. According to the Jain text, Tattvarthsutra: "The severance of vitalities out of passion is injury."
  - Don't hurt your employees
- **Satya/ Truthfulness:** Satya is the vow to not lie, and to speak the truth. A monk or nun must not speak the false, and either be silent or speak the truth. The great vow of satya applies to "speech, mind, and deed", and it also means discouraging and disapproving others who perpetuate a falsehood. The underlying cause of falsehood is passion and therefore, it is said to cause hiṃsā (injury)
  - Don't tell lie to Customers
- **Aparigraha/ Non-possession:** According to Tattvarthsutra, "Infatuation is attachment to possessions". Jain texts mentions that "attachment to possessions (parigraha) is of two kinds: attachment to internal possessions (ābhyantara parigraha), and attachment to external possessions (bāhya parigraha). The fourteen internal possessions are:
  - Wrong belief , Male sex-passion , Female sex-passion , Neuter sex-passion , Laughter , Liking, Disliking, Sorrow, Fear, Disgust, Anger, Pride, Deceitfulness, Greed
- **Astheya/ Non-stealing:** Asteya as a great vow means not take anything which is not freely given and without permission. It applies to anything even if unattended or unclaimed, whether it is of worth or worthless thing. This vow of non-stealing applies to action, speech and thought. Further a mendicant, states Shah, must neither encourage others to do so nor approve of such activities. According to Tattvarthasutra, five observances that strengthen this vow are:
  - Residence in a solitary place, Residence in a deserted habitation, Causing no obstruction to others, Acceptance of clean food, Not quarreling with brother monks, Don't misuse Company's Property or Resources
- **Brahmacharya/ Chastity:** Brahmacharya as a great vow of Jain mendicants means celibacy and avoiding any form of sexual activity with body, words or mind. A monk or nun should not enjoy sensual pleasures, which includes all the five senses, nor ask others to do the same, nor approve of another monk or nun engaging in sexual or sensual activity.
  - Don't misbehave with Female employees

3. Philosophies of Jainism

- Jainism believes in Godhood but does not believe God to be the First Cause. God is not a Creator, Preserver or Destroyer of the universe.
- "God" does not Punish or Reward
  - Each person is responsible for improving life by one's self-endeavor
  - Each person is capable of achieving Godhood
- All Living Beings have Souls & are Equal
  - All life is sacred
  - Therefore, living in peace & harmony is essential
- Elimination of our Karmas is the Path to Liberation & Achievement of Godhood
  - It requires multiple re-births
- Ultimate Goal of Life
  - To be free from all karma



3. Philosophies of Jainism


The Theory of Karma is founded on the simple law of cause and effect. What we experience now is the result of our own past action and our future is a function of our own choice and making.
Explains the role that karmas play in our lives, how we accumulate karmas, and how we get rid of them.
Karma Theory
The principles governing the successions of life cycles (birth, life, and death) is Karma.
Actions of mind, speech, and body bind us with karma and our intentions and the passions determine the duration, strength and the results of the bondage

4. Jain Beliefs

- All souls are equal
- Non-Violence
- Multiplicity of views
- Non-possessiveness
- Karma
- Three jewels:
  - *Right Knowledge*
  - *Right Faith*
  - *Right Conduct*

5. Daily life of a Jain

- ▸Code of Conduct for Monks & Nuns (stricter)
- ▸Code for Laymen and Laywomen
- ▸Vegetarianism & Non-Violent Practices
  - ▸No Silk, Leather, Animal Products
  - ▸Simplicity of Lifestyle, Non-Materialism
- ▸Meditation and Introspection
- ▸Forgiveness is a Moral Doctrine
- ▸Compassion, Charity & Community Service
- ▸Preservation of the Environment
  - ▸Jainism is the World's Only Religion Emphasizing the Environment

6. How does Jainism bring changes?

- Anger
- Arrogance
- Deception
- Greed

Control of destructive emotions (mental)

- Violence, Lies, Stealing, Lust
- Unlimited possessiveness

Abstain From (physical)

- Vegetarian
- Family values

Jain Family Characteristics

7. The Origin of Jainism

Judaism

2600BC
Abraham

2200BC
Exodus from Egypt

1940sAD Israel

Christianity

30BC
Christ

Islam

571AD
Mohammed

Beginning-less / Endless

Jainism

557BC, Mahavir

Buddhism

483BC
Gautam Buddha

Beginning-less / Endless

Hinduism

7. The Origin of Jainism

- The first Tirthankar, Rishabhdev flourished prior to the Indus Valley Civilization and has been referred to as Lord Vishnu in the Puraanas. This name is also mentioned in the Vedas.
- He was followed by 23 other Tirthankars who did not necessarily follow in a continuous manner, one after another. Their names are:

- Adinatha,
- Ajita
- Sambhava
- Abhinandana,
- Sumati,
- Padmaprabha
- Suparshva
- Chandraprabha
- Suvidhi,.
- Shital,
- Shreyansa,
- Vasupujya,
- Vimala,
- Ananta,
- Dharma,
- Shanti,
- Kunthu,
- Ara.
- Malli,
- Muni
- Suvrata,
- Nami,
- Nemi,
- Parshva and
- Mahavira.

8. Lord Mahavira

- Lord Mahavir - 24th (and final) Tirthankara
- Born on March 30, 599 B.C. (about 2600 years ago) as a prince in Bihar, India.
- Lord Mahavira was given a name - Vardhamana, which means rising or growing, by his parents because the family saw its prosperity after his birth. In the Pali Buddhist texts, he is referred to as the Niggantha Nataputta.
- Vardhamana renounced the world at the age of 30, became ascetic and then spiritually advanced through the stages of Arhat to Kevalin or Jina (conqueror of the self).
- After leaving home, for twelve years, he devoted himself to self discipline and practised severest penance and austerities.
- He preached for the next 30 years, i.e. until the age of 72 when he obtained nirvana in the year 527 B.C

8. Lord Mahavira

- The ultimate objective of his teaching is how one can attain the total freedom from the cycle of birth, life, and death, and achieve the permanent blissful state (known as liberation, nirvana, absolute freedom, or Moksha.)
- His philosophy has eight cardinal (law of trust) principles, three metaphysical (dravya, jiva and ajiva), and five ethical. The objective is to elevate the quality of life.
- Five ethical principles that were preached by Mahavira: Ahimsa, Satya or truthfulness, Asteya or non-stealing, Brahmacharya or chastity, Aparigraha or non-possession, non-attachment.
- Mahavira taught that pursuit of pleasure is an endless game, so we should train our minds to curb individual cravings and passions.
- Lord Mahavir envisioned men and women to be on equal footing in the matters of spiritual advancement.
- Another fundamental teaching of Mahavira was Anekantavada i.e., pluralism and multiplicity of viewpoints

Value Based Management

- Ahimsa is equated with sixty virtuous values such as trust, harmony, peace, welfare, fairness and integration. These are important values in management philosophy and constitute the foundation for Value based management practices, which is gaining ground now
- Michchhami means to be fruitless (forgiven) and Dukkadam (Dushkrut) means bad deeds.
- Therefore, the meaning of Michchhami Dukkadam is my bad deeds (with you) be fruitless. So concept behind saying or writing someone "Michchhami Dukkadam" is that if I have done any harm to you then those bad deeds be forgiven.
- As Forgiveness is a lubricant prescribed by saints to keep the human relationships smooth. In the same way, a manager can use it for betterment of interpersonal relationships.
- The top five feminine values in management. These are:
  1. Compassion
  2. Support
  3. Fairness
  4. Cooperation and Devotion to duty
  5. Relations

Jainism and Workforce Management

- Creating a respectful workplace
- Making mindful decisions
- Building an inclusive workplace
- Creating sustainable businesses
- Non-violence
- Non-stealing
- Non-possessiveness
- Limiting directional and areal movement
- Avoiding avoidable activities
- Equanimity
- Specific fasting
- Limiting consumables and non-consumables
- Hospitality

Ten Qualities for a Leader

1. **Noble kshama – denoting forgiveness and forbearance. Just as a monk forgives all, in the** same manner, a leader should also forgive his followers and be friendly and compassionate, free from (the notion of) ``I'' and ``my'', even-minded in pain and pleasure and forgiving.
2. **Mardava -- denoting gentleness, kindness, modesty, humbleness, politeness, humility** and courtesy. A leader must have these virtues in his behavior.
3. **Arjava -- denoting uprightness, honesty, integrity, frankness, straightforwardness and** sincerity. The leader should sincerely try to develop good virtues.
4. **Shaucha –denoting purity of spirit and conduct .The leader should be pure, wise and** impartial .
5. **Satya -- denoting truthfulness .A leader should be truthful in his dealing with others.**
6. **Sanyam –denoting self restraint, patience, tolerance, forbearance and** understanding.
7. **Tapa –denoting penance, austerity, self control and simple life. It means burning mid** night oil for achieving the goals .
8. **Tyaga –denoting renunciation. A leader should renounce both the good and the evil** and should be full of devotion.
9. **Akinchaya -- denoting lack of possession. It also means sacrificing everything for the** good of people.
10. **Brahmacharya -- means “seeking the truth”.In popular parlance, it also means chastity** or moral character.

Jain principles applied to leadership:

- **Tolerance:** Jainism emphasizes tolerance, which is about establishing good relations with others so that everyone can work happily together.
- **Mutual support and interdependence:** The Jain dictum Parasparopagraho jivanam means "all living beings are bound together by mutual support and interdependence".
- **Right vision:** A leader should have a proper vision for the company and have faith in it.
- **Right knowledge:** A leader should have the right knowledge about organizational systems and processes.
- **Right conduct:** A leader should act in a way that is consistent with their vision and knowledge.

Mahavira's Economy

- **Equality:** Mahavira believed in equality in all aspects, including social and economic equality.
- **Limited accumulation:** Mahavira believed that limiting the accumulation of wealth would lead to peace and happiness. He also believed that putting limits on wealth would reduce the gap between the rich and poor.
- **Compassion and sensitivity:** Mahavira believed that the development of compassion and sensitivity is more important than economic development.
- **Sacrifice and charity:** Mahavira believed in the importance of sacrifice and charity.
- **Human values:** Mahavira believed that human values should not be sacrificed in the name of earning wealth.
- **Consumerism:** Mahavira's teachings encourage simple living, avoiding unnecessary luxuries, and respecting nature.
- **Mindfulness:** Mahavira's teachings encourage self-discipline, self-awareness, and inner peace.
- **Ethical business practices:** Mahavira's teachings encourage honesty, integrity, and fairness in all dealings.
- **Social tolerance:** Mahavira's teachings encourage social tolerance and respect for differences in ideologies.

धन्यवाद